

The Commons

A Monthly Record Devoted to Aspects of Life and Labor from the Settlement Point of View.

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Chicago's Park Commission on River Ward Conditions.

Supplementary to their recommendation of sites for small parks, the Special Parks Commission of the City of Chicago submit to the West Park Board a report on the conditions which govern the commission's recommendation and also a series of valuable maps, showing the proportion in the rate of death and juvenile delinquency to the density of population and the lack of open spaces. The description of the conditions prevalent in the river wards gives a realistic impression of the surroundings of some of the Chicago settlements.

THE CHICAGO COMMONS DISTRICT.

"One can only realize what it means to be an American when he has walked with that great army of toilers—men, women and children—which, shoulder to shoulder, makes a steady stream of moving figures from five to eight o'clock in the morning and again from five to eight in the evening, marching to and from their labors along that great artery of traffic, Milwaukee avenue. When one has walked five miles or ridden in the packed cars, with men and boys fastened like barnacles all over the platform, the crowd begins to disappear. Multitudes begin this teeming procession on wheels and afoot, multitudes drop off, others join it, but finally one is no longer shoulder to shoulder with the mass. He is almost alone and then only does he realize the many nationalities which share with him the right of being an American. Above all else he realizes the immensely populous district of the northwest side.

The densely populated Seventeenth river-ward contains about 65,000 people, mostly of the artisan class. The only public breathing space is a one and three-tenths acre front yard strip in the west end containing a few trees and weedy grass. Twelve thousand children attend the public and parochial schools in this ward. It is the most populous school district in the city except one. The great number of children shows that this is a ward of homes. These children have no proper place to play. Swarms of boys and girls can be found after school hours in the unpaved, muddy or dust laden streets. There are few yards of any size in the ward, the lots being mostly covered with the modern three and four story brick

tenements, the old frame dwellings of village times, or the "double-decker." There are in some parts a conglomerate mass of old styled tenements, with many rooms damp and sunless. A careful investigation proves that the residence population is increasing much faster than the manufacturing interests and that by far the larger part of this ward will be increasingly a district of homes for generations to come. The population in parts of the ward reaches 250 persons to the acre and is steadily rising in density as the modern, many-storied flat buildings displace the smaller frame tenements. This ward has the smallest number of transients of any of the city's populous districts.

The health department records show that in proportion to population for every child who dies in the Seventh ward four children perish in the Seventeenth. The comparison is almost as startling, when the figures as to the death of adults are considered, the proportion being three to one. The Seventh ward has the largest park area of any district in the city; the Seventeenth has practically none. An examination of the Juvenile Court records shows that of the 2,900 delinquents in Chicago, since the court was established, 700 live in the two districts of which the Seventeenth ward is a part.

A small playground is maintained by the Chicago Commons social settlement, Grand avenue and Morgan street. This is the only play space for the multitudes of children in the populous river end of the ward."

NORTHWESTERN UNIVERSITY SETTLEMENT NEIGHBORHOOD.

"The Sixteenth ward holds the unique position of possessing a greater number of residents to the acre in certain parts than any other ward in the city. It is one of the most over-crowded regions in the world. Every lot which is improved at all—and there are very few that are not—has one, two, or three houses covering its ground area. Almost every lot holds dwellings which shelter several families. An object lesson of the child population of this ward is to be seen immediately after school hours. From the block occupied by the St. Stanislaus Kosta group of church and school buildings (Polish), 3,800 children pour forth, swarming the streets like an army

of ants and disappearing through dark and narrow passageways to rear tenements and basement homes.

From three to five hundred persons occupy every acre, excluding streets and alleys. A rear tenement stands on almost every lot. In one block 294 persons live in thirty-seven alley homes. On the alleys in ten blocks 2,600 people live, a large proportion of whom are in basements. Many small rooms are occupied by four and five people. It is common to find ten persons in three small rooms. Literally there is no room to live in this part of Chicago. The mortality of children in this neighborhood is extremely high. In one block the death rate of all ages ran up to 37 per thousand; this means 22 persons dying unnecessarily from overcrowded and unsanitary conditions.

THE GHETTO DISTRICT HENRY BOOTH HOUSE NEIGHBORHOOD.

The Ghetto in the Ninth ward is the most populous school district in the city. Seven schools in this district have an enrollment of nearly 10,000 children, to which are to be added 4,300 more who attend the five parochial schools and the Jewish Manual Training School. These 14,300 boys and girls, living in about one mile square of territory, have no park or playground within ordinary walking distance. People of the Ghetto suffer intensely from overcrowding. Almost every available foot of ground space is occupied by tenements. One block has a population of over 1,000 persons. The landlords get high rents for unsanitary dwellings and stores, while they habitually violate the sanitary laws. Dark and overcrowded rooms abound. Cellars, basements, outhouses are all used for living purposes. There are between four and five hundred people to the acre. There are no yards, so the children crowd the narrow streets and passageways, some of which are little better than alleys. Many hundred children, in defiance of the child-labor law, work in the factories and stores.

THE BOHEMIAN DISTRICT.

Next to the Sixteenth Ward the Tenth is the most populous ward in Chicago. It has the appearance of being a distinct city in itself. It has no park nor playground. The dwellings are large tenement houses. Every inch of the ground space of a large number of lots is covered by this type of buildings. The rear tenements are the worst in the city. In one block, without an alley, there are several three-story tenements, running solidly through from street to street. The population of the entire ward is growing rapidly. Tenement conditions are fast becoming worse. The crowding is becoming more intense, landlords are be-

coming more rapacious, seeking to cover every inch of their ground space with solid tenements.

HULL HOUSE DISTRICT.

Italians, Jews, Syrians, Greeks, Irish and Bohemians constitute the mass of the population. Few houses have a yard or open space. Every inch of many lots is covered by buildings. Nearly half the people who live in one block have 150 cubic feet less air space than the state law demands for every occupant of a ten cent lodging house. The comparative newness and open construction of the frame dwellings in Chicago have been important agents in preventing disease and keeping down the death rate, but a train of misery and infection is being laid by the brick double-decker. In the district investigated by the City Homes Association, 20 cellars and 192 basements were found, in which lived 436 adults and 491 children. Five public schools in this ward have a total enrollment of 6,230 children, and six parochial schools have an attendance of 2,365. The only playground is conducted by the Hull House Settlement.

COMPARISON OF DEATH RATES.

The fifth sanitary division under the department of health covers the districts above mentioned, and includes 7,900 acres, with a population of about 475,000, with death rate of a fraction under 15 per thousand. The divisions in which the large parks are situated show a mortality for the same year of 10.99, 12.23, 10.56 and 10.69 per thousand. Much of this mortality is charged by the health department to the lack of breathing space for the manual toilers of the great West Side and to the equally serious absence of safe places and healthy atmosphere for juvenile recreation. The health department reported the proportion of deaths of infants to all deaths in the entire city as 22 to 100. In the Sixteenth ward it was 30.3 in every 100, or 40 per cent greater than the proportion for the whole city and 144 per cent greater than that for the Third ward.

JUVENILE DELINQUENCY PROPORTIONATE TO LACK OF PLAY SPACE.

Many factors coexist in causing a child of the tenements to become a delinquent before the Juvenile Court and ultimately a criminal. The people of the tenements are working people, they cannot give much time to guide and train their children. When both parents are employed and are working long hours, the boys are left to roam at will in the tenement, street and alley. Recreation grounds, which are provided by the Small Park Acts, together with playgrounds established

through other channels, will unquestionably do more to prevent the boys of our poorer districts from becoming criminals than will any other remedial agency. From public funds or from the private donations of wealthy, public-spirited citizens, the children should be provided with decent, healthful places in which to live and play and work off their surplus energy in physical exercise. The commission's map embodying statistics, obtained from the records of the Juvenile Court, also bears witness to the fact that the parkless areas and the areas of juvenile turbulence and delinquency are identical. A glance at this map will show the destitution of recreation spaces within the areas from which the majority of delinquents are brought before the Juvenile Court. It is in the spirit of play that children commit most of their petty offenses against the law. This is often the innocent beginning of a life of crime. The relationship of juvenile lawlessness to the destitution of proper recreation places is shown by figures from the John Worthy School at the House of Correction. Out of the 314 boys confined there December 31, 1901, 128, or more than one-third of the total, came from six wards which contained no large park nor playground. The six wards, which contained the bulk of the park system, sent only 21 boys to this "Bridewell" school.

The Vacation School and Playground Committee of the Chicago Woman's Club, reports that "the police records show an increase of 60 per cent in juvenile arrests in the summer months. When children are not engaged in schools or absorbed in properly supervised playgrounds, juvenile crime increases. A lieutenant of police declared, 'Since the playground has been opened the boys give us no trouble. Not less than fifteen lives have been saved from the electric cars since the establishment of the playground, and juvenile arrests have decreased fully 33 1-3 per cent.'"

Note.

The Commons has the privilege of publishing above the first comprehensive extracts to be printed from the report of the Special Park Commission of the City of Chicago, through the courtesy of Mr. Arthur O'Neill, secretary to the commission, and author of the report. Surely nothing more should be needed to point the appeal which our new little public playground makes for immediate equipment and enlargement, pending the success of the city-wide movement for small parks. Every such private initiative that demonstrates the demand is the most effective effort to secure the public provision for the supply.

A Cry From The Ghetto.

(Translated from the Yiddish of Morris Rosenfeld by J. W. Linn.)

The roaring of the wheels has filled my ears,
The clashing and the clamor shut me in;
Myself, my soul, in chaos disappears,
I cannot think or feel amid the din.
Toiling and toiling and toiling—endless toil.
For whom? For what? Why should the work be done?
I do not ask, or know. I only toil.
I work until the day and night are one.

The clock above me ticks away the day.
Its hands are spinning, spinning, like the wheels.
It cannot sleep or for a moment stay.
It is a thing like me, and does not feel.
It throbs as tho' my heart were beating there—
A heart? My heart? I know not what it means.
The clock ticks, and below I strive and stare,
And so we lose the hour. We are machines.

Noon calls a truce, an ending to the sound,
As if a battle had one moment stayed—
A bloody field! The dead lie all around;
Their wounds cry out until I grow afraid.
It comes—the signal! See, the dead men rise,
They fight again, amid the roar they fight,
Blindly, and knowing not for whom, or why,
They fight, they fall, they sink into the night.
—From Hull House Bulletin.

The Social Centers of Buffalo.

BY EMILY S. HOLMES.

"If you could district the large cities and induce the churches to look after the districts as the politicians look after the voters in those districts there would follow such an uplifting of the masses as has not been known since the coming of the Master." This remark, made by a foreign guest to Miss Maria Love, of Buffalo, was the influence which inspired her to inaugurate a movement toward the suggested end. The Charity Organization Society, Frederic Almy, secretary and treasurer, has been the working power in the carrying out of this plan, the growth of which has been watched with keen interest by many people both at home and abroad and the permanence of which seems to be assured. The city was divided into districts; the churches were asked to be responsible for them and one hundred and two responded favorably. Churches already doing some special work chose the district in which it was located, in some cases contiguous to the church and in other cases miles distant. From this movement have sprung into existence a number of social centers. They are not settlements, but they aim for the settlement ideals. When this social work is carried on in a building adjacent to the church or in the church itself it takes the form of institutional church work. In this class can be mentioned Emanuel (Baptist),

St. Paul's, St. Andrew's and All Saints (Episcopal), and Bethesda (Presbyterian). Rev. Creighton R. Story, pastor of Emanuel church, has established a kindergarten, singing school, free reading room and library, classes in book-keeping, German, elocution, drawing, English literature, stenography, typewriting and electricity. Rev. J. A. Regester, pastor of "St. Paul's," has social clubs for men, women, boys and girls. Trained teachers have charge of the kindergarten, physical culture and housekeepers' classes and volunteer helpers have classes in sewing and cooking.

Rev. Harry Ransom, pastor of "St. Andrew's," and Rev. John D. Campbell, of "Bethesda," have broadened their social work as rapidly as limited means allowed. The former has established a young men's club and a club for older men, also sewing classes for women and girls, and the penny provident bank; and the latter has formed a club for men and opens Sunday school rooms for a daily kindergarten. Rev. G. H. Gaviller, pastor of "All Saints," sustains a boys' club and sewing school. Several missions, distant from the mother church, are also co-operating in this social work.

Trinity Avenue Chapel is associated with the Prospect Avenue Baptist Church, Rev. J. N. Field, pastor. In the chapel are held sewing and dress-making classes, a club for women and a kindergarten. Maple Street Mission is associated with another Baptist church, "Delaware Avenue," Rev. A. P. Gifford, pastor. A sewing school, a bank and a woman's society are among its activities.

Memorial Chapel, supported by Lafayette Avenue Presbyterian Church, Rev. William T. Chapman, pastor, has equipped a diet kitchen, from which one of the district nurses takes food and clothing to the sick people. This mission also sustains a woman's club of nearly one hundred and fifty members and a large sewing school.

The mission of the Incarnation is connected with the Church of the Ascension, Rev. G. B. Richards pastor. The main feature of this work is the diet kitchen, under the care of a professional nurse, whose attention is given to the sick of that particular district.

The Epworth Chapel is associated with the Delaware Avenue Methodist Church, Rev. C. E. Locke, pastor. Adjacent to the Chapel is Delaware House, which is a cross between a mission and a social center. "Social center" is a term given to the new organism, which is the outgrowth of the district plan. A statement has been made in public that there are nine social settlements in Buffalo. This is not true, according to the best authorities on settlement ideals. This statement

is the result of confusing settlements with this new growth. A church taking a district where it had had no previous work was obliged to rent rooms or buy property in order to have some headquarters and these quarters soon become local points of social life. The avowed aim of the workers to become—in time—settlements, has increased the confusion. The similarity of work and methods, the fact that settlements are social centers, has made it difficult for the uninitiated to draw the line between settlements that are social centers and social centers that are *not* settlements. There has been further confusion of terms since missions have shown more interest in the social affairs of their adherents.

The social centers, including settlements, are as follows:

Westminster House (1894), 424 Adams St.; Miss Emily S. Holmes, head resident,

Welcome Hall (1894), 404 Seneca St.; Miss Louise Montgomery, head resident.

Zion House (1894), 456 Jefferson St.; Mrs. B. Desbecker (non-resident), general chairman. A janitor in residence.

Neighborhood House (1895), 92 Locust St. A committee (non-resident) of five. A janitress in residence.

Trinity House (1896), 258 Elk St.; Miss Alice Moore, head resident.

Delaware House (1896), 101 Cayuga St.; Miss Henrietta Reese, resident visitor.

Angel Guardian Mission (1897), 318 Seneca St.; Mrs. Herbert P. Bissell (non-resident), president.

Cottage Guild (1897), 387 Herkimer St.; Mrs. Seth B. Hunt (non-resident), chairman.

Remington Hall (1900), corner Canal & Erie Sts.; Miss Mary E. Remington, head resident.

These centers have activities common to all. A kindergarten is connected with every one except three. Efforts are being made to open one at Delaware House and there is one near Remington Hall. Each is a station of the Penny Provident Association. The one at Westminster House is the most popular. Five men manage it; \$180.00 have been deposited in one evening, and thousands of dollars have been saved for its depositors.

The relation existing between the Charity Organization Society and the districts introduced an element of charity that settlements decried. The workers of Buffalo, realizing the evil tendencies, have made great effort to prevent their growth. Most of the social centers have become embryotic employment bureaus and manufactories of work. Under the latter head are sewing clubs for married women suggested to the head resident of

Westminster House by a visit to the workroom under the control of the Charity Organization Society of Brooklyn. In these workrooms the woman clean, mend and make over second hand garments, cut and make new garments and bed linen, sew carpet rags and patchwork, make quilts, in fact, utilize everything donated for the purpose. The nominal pay is eight cents per hour and the women receive the equivalent in finished garments and provisions or fuel. The undesirable results of such an undertaking are avoided by limiting membership to the women of the district, calling at their homes frequently and watching developments carefully, also advising women when prosperity returns to assist in the workroom without pay. The directors use this opportunity to judge character and capabilities. The members buy coal at reduced rates, learn lessons in thrift as well as sewing and get other employment when qualified.

There is certainly a utilitarian trend in all these centers but not to the exclusion of the artistic. Classes in sewing, dress making, millinery, house-keeping, cooking, laundrying, chair-caning, shoe-mending, carpentry and Sloyd are introduced as rapidly as possible, music and art follow more slowly, and book learning last. There is very little studying of text books in any of the social centers of Buffalo. The day and the night schools supply the demand for serious study and the Buffalo Public Library scatters its branches and home libraries all over the city.

Delaware House is a one-story frame cottage where a woman, either a deaconess, a missionary, or a visitor, resides who does the friendly calling and has some over-sight of clubs. There are no accommodations for residents and no likelihood of this center becoming a settlement. It is under the auspices of the Delaware Ave. Methodist church.

Cottage Guild was opened by a coterie of young ladies who were infused by the new spirit rife in Buffalo to start something that would become a settlement. A kindergartner tried living in the one-story frame cottage, but finding it impracticable abandoned that idea, and the young ladies have abandoned theirs, though the kindergarten clubs and classes have been continued.

Zion House does work for the Temple and is maintained by the Sisterhood of Zion. As the Russian Jews predominate in the vicinity they predominate in the House. The influx of Roumanian Jews driven from their country by the anti-Semitic agitation a year or so ago, increased attendances and demands. The desire in the hearts of the influential Jews for a settlement, has not abated since the building of their House,

which could be easily arranged for residents, but their wishes have not yet materialized, although actively engaged in much good work.

At Neighborhood House every activity is based on settlement principles. Its home is the popular two-story frame cottage, serving very well immediate needs, but not at all adequate for residential purposes. It is sustained by the Unitarian Church.

The Angel Guardian Mission, under the auspices of the Roman Catholic Church, draws workers from all parts of Buffalo. Besides the usual features of kindergarten, kitchen-garden, bank, library, classes and clubs, there is a large Sunday school which is, the workers distinctly state, "the only branch of the work which is for Catholics alone. In everything else all have equal privileges."

Trinity House is the first of the centers to become a settlement, long cherished plans culminating within a few months. The committee from Trinity Episcopal church has secured a head resident who, with one resident and a house-keeper, have begun settlement life in an approved manner and are ready for more residents. Two of the ubiquitous two-story frame houses comprise the buildings, one of which has been daintily fitted up for a residence. Buffalo can now honestly say she has four "really truly" settlements.

Westminster House is the oldest, opening with a kindergarten in September, 1894. From its conception in the mind of Rev. S. V. V. Holmes, pastor of Westminster Presbyterian church, settlement ideals have been held before its workers. The unity of purpose, permanence of residents and continuity of work have made it possible to do a broader work than other Buffalo settlements. The differentiating results are the public playground, the Men's Club House, built and purchased by men of the neighborhood, and a camp on the lake shore. The financial support is given by the Men's Club of Westminster church, assisted by other societies of the church. Among its six residents (it has had nine) are a professional nurse and a kindergartner, both devoting their whole time, as do two other residents.

Welcome Hall opened a few weeks later than Westminster House. It has already outgrown the original buildings and is now quartered in two beautiful brick edifices, one for women residents, the other for men residents and the work. It is rich in equipment and with its new head resident is making rapid strides. Five professional permanent residents devote their entire time, one man paying exclusive attention to work among boys. The supporting power is the First Presbyterian

church (of which Dr. S. S. Mitchell is pastor), the directing power a council of men and women.

Remington Hall is an independent settlement without backers or trustees. Miss Remington, its head resident, is the sole responsible party and secures money and workers through her own personal, indefatigable efforts. Two permanent residents assist her and often short-period residents. A detailed account of her splendid work can be found in the Review of Reviews for January.

A large number of churches co-operating in the district plan have not been mentioned in these notes, as their methods of co-operation have not been distinctively along social lines. The aim of all the Social Centers is to develop the spirit of brotherhood, to eradicate social evils and to disseminate true principles of life; the unwritten law is never to proselyte.

Foreign Systems of Poor Relief.

BY PROFESSOR H. M. SCOTT, D. D.

The "Beilage zur Allgemeine Zeitung" of Munich, for October 26, gives a synopsis of a valuable work by Munsterburg on "Foreign Systems of Poor Relief" (Leipzig, Duncker and Humblot, 1901), from which we glean the following: There are three general methods of such relief: (1) that of the German land, (2) the public relief system of England and America, and (3) "facultative" method of the Latin lands, Italy, France, Belgium. In recent years the whole poor relief movement has gone in the direction of *prevention* of poverty and sickness. This is the leading principle of modern dealing with pauperism. Russia is active in this departure. There is here a "board for securing work," presided over by the Empress, which has elaborated 187 methods for providing men with work; and 60 of these arose in the past five years. Most of them are after the German models and provide garden and farm work, "laboring men's colonies," labor bureaus, lodgings for the homeless, etc. The constant aim is to give work and not alms. This board publishes a paper called "Help to Work." Exactly the same movement is being pressed in France, with a station in Mammoz for working men and one in Paris for working women. A "central committee to help obtain work" has its headquarters in Paris, and seeks to give unity to the whole movement in France, also to spread information on the subject. At the Paris Exposition tabulated statements of the whole work were presented. A striking part of this work has been the attempt to insure men against loss of labor. This was tried first in Switzerland, in the countries of St. Gall and Bern. All persons over fourteen years of age, working as factory hands, builders, or farmers, should be insured

against lack of work where such lack was not their own fault. A certain percentage of wages is to be given by the employer to the insurance fund. The costs of administration are to be paid by the State, adding also a contribution, in Basel, of \$6,000 a year. When voted in Basel this law was rejected, however, by 5,458 to 1,119 votes. The great objection was that industrious workers would be taxed for idlers. Next to incompetent men come old men to be cared for. Nearly all recent legislation has had them in mind, being undoubtedly stirred to action by German laws for the insurance of aged and infirm laborers. The German display on this subject at the Paris Exposition aroused much interest, and led to bills being introduced in the French parliament in favor of old and sick working people. It is estimated that such classes form four per cent of the population outside of Paris, or 144,000 in all, of whom 70,000 needed care in asylums. The expense of the proposed measure would be \$9,880,000, of which \$8,000,000 could be secured from the present system in force. The committee of parliament estimated that there are 113,000 working people over 70 years of age, or six per cent of all over that age; while the sick workers are 54,900, or one and five tenths per cent of the old people. That is, 168,000 old and sick laborers must be provided for, 95,000 by public relief, 65,000 in hospitals, and 5,000 in families. Some estimate the total expense of the sick alone at \$8,800,000. An army of 7,000,000 persons would be covered by this system of insurance. All classes of workers are included, except sailors, miners and others already covered by other policies. These laws have not yet been passed, but are under consideration. Many oppose compulsory insurance as detrimental to free activity. Similar movements appear in England, where a parliamentary commission reported on the subject in 1895. Parties are divided on the question there, as in France. In 1899 the House of Commons appointed a committee of 17 to consider the whole matter anew. It decided in favor of an old age provision for all persons over 65 years of age, who are British subjects, who for the past twenty years had neither committed crime nor received poor relief, and who had done their best to provide for themselves and their families. This law would cover 655,000 persons, of whom 469,000 are in England, 95,000 in Scotland, and 91,000 in Ireland. The expense would be over \$50,000,000. War troubles have meantime stopped all progress in insurance legislation in England. In European countries the question of insuring children is also under discussion. First of all comes compulsory education of the young, or,

as it is called in Prussia, "provident education." English law, since 1889, continues such mental and moral training till the eighteenth year for both boys and girls. The authorities can interfere in any case where parents neglect their duty. Reform and industrial schools care for neglected children, and those schools are under a government inspector. As industrial schools increase reformatories diminish. In 1898, only 5,460 youth were in the latter, a number less than that of 1889. The cost is \$562,700 per annum. The pupils in industrial schools were 21,426 in 1888, and 24,933 in 1898. The cost was \$613,050 in 1868, and in 1898 it was \$2,113,725. Holland is also beginning compulsory education. In 1899 France passed a law against cruelty toward children; and still more efficiently are England and America working toward the same end. In both lands are strong national societies "for the prevention of cruelty to children." The income of the English society in 1900 was \$277,640. The average cost per child was \$4.25. There are in America 157 similar societies, the largest being in New York. During the 24 years of its existence it received 121,054 complaints and cared for 363,162 children. Of these 78,849 were taken from unsuitable homes and put in proper places by the society. A similar society has just been organized for Italy, with headquarters in Rome. America has also started "Floating Hospitals" for sick children under six years of age. Six voyages a week are made. In 1900, 54 trips were made between July 6 and September 8, on which 25,116 women, 36,292 children and 17,761 infants were given an outing.

Democracy & Social Ethics

BY JANE ADDAMS.

Head of Hull House.

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Recent Publications of Social Interest.

By Jane Addams, "Democracy and Social Ethics." (Macmillan.)

By Josiah Strong, "The Next Great Awakening." (Baker & Taylor Co.)

By University Settlement Society of New York, Fifteenth Annual Report, containing also reports of local investigations of "The Inherent Cultural Forces of the Lower East Side"; "The Yiddish Stage"; "The Public Dance Halls of the Lower East Side"; "Child Ethics in the Street and Settlement"; "Police Court Probation Work"; "Trades Unions and the Settlement," and "Tendencies in East Side Boys' Clubs."

By William A. Clark, "Social Work Monographs," No. 6 and 7, on "Boys' Clubs" (to be procured at twenty cents a copy of Morris M. Brent, 116 Shawmut Avenue, Boston).

By W. E. B. DuBois, "The Negro Common School," a social study by the Sixth Atlanta Conference. (Atlanta University, Ga.)

By Vida D. Scudder, "A Hidden Weakness in our Democracy." Atlantic Monthly, May 1902. "Democracy in Education." Atlantic Monthly, June, 1902.

"College Settlements and College Women." The Outlook, April 19, 1902.

By Elizabeth McCracken, "The Play and the Gallery," Atlantic Monthly, April, 1902. Republished in The Outlook May 17th, 1902.

By Prof. A. C. Armstrong, "Thought and Social Movements," noting the influence of the social movement upon psychology, ethics and religion. Hartford Seminary Record, May, 1902.

By James S. Dennis, D. D., "A Statistical Supplement to 'Christian Missions and Social Progress,'" being a conspectus of the achievements and results of evangelical missions in all lands at the close of the Nineteenth Century. (Fleming H. Revell Co.)

By Denton J. Snider, "Social Institutions," in their origin, growth and interconnection, psychologically treated.. (For sale by A. C. McClurg & Co., Chicago.)

By the Committee of Fifteen, "The Social Evil," with special reference to conditions existing in the city of New York, but valuable for its treatment of the effort to regulate the vice in all times and countries. (G. P. Putnam's Sons.)

He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity and end in loving himself better than all.

Coleridge.

Monograph on Boy's Clubs.

Numbers six and seven of "Social Work" monographs published in one pamphlet by Lincoln House, Boston, and edited by Wm. A. Clark, now of Gordon House, New York, are devoted to the discussion of boys' clubs. For a practical understanding of the different types of clubs and the work done by various clubs the description is very helpful.

In Chapter I "Typical Large Clubs," are described. "The first boys' club in America was started in 1876" in New York city. In 1884 Rev. John C. Collins organized a club in New Haven. "This club has been the model of many of the large clubs, particularly in New England. . . . Any boy in the city could be admitted to the club. The paid workers consisted of the door-keeper, the librarian and superintendent. Owing to the large numbers present during the club session, the superintendent, of necessity, walked about the room as a moral policeman. Occasionally visitors from the various churches came to assist by playing games with the boys. Later a few industrial classes, such as carpentry, wood carving, cobbling, type-setting, etc., were added. A penny savings bank was one of the leading features of this sort of club. . . . The plan has the virtue of being clean cut, practical and inexpensive. . . . It is possible to have an exceedingly large membership."

The Fall River club with its \$85,000.00 building, is briefly described and also the Boys' Club, of 161 Avenue A, New York city, with an enrollment of 7,000 boys and a \$150,000 building.

The "Boys' Free Reading Room," 112-114 University Place, has 500 members, and is under the auspices of the Loyal Legion Temperance Society. Its chief features are the library, Penny Provident Fund and an employment bureau. Entertainments are given every Saturday night. "On Sunday evenings a short religious service is held, consisting of a brief talk and plenty of good singing and whistling."

"St. George's Church, New York city, has a large and well-conducted boys' club. The club is composed entirely of boys from the Sunday school."

"At St. Bartholomew's Parish House in New York city is a boys' club of over 600. . . . Boys of all creeds are received."

"The New York School Clubs, of which there are several, are placed in school buildings, usually in the more crowded and neglected neighborhoods of the city. . . . The plan has served to strengthen a conviction already growing that our school buildings ought to serve a manifold social and educational purpose."

CHAP. II. GROUP CLUBS.

"With the advent of the University Settlement a new plan of club came into being. . . . The majority of boys' clubs throughout the country are now being formed on what may be termed the 'Settlement Club Plan,' or on some modification of it. It differs from the old plan radically in that the club is always very much smaller. The plan is this: A group of boys, from seven to ten in number, sometimes more, ordinarily of the same gang, therefore of about the same age, all coming from the immediate neighborhood. Such a group usually meets once a week in charge of a leader. The group club depends for its success, simply from its lack of machinery, upon the personality of the leader. The legitimate aim of the large club is to keep as many boys as possible off the street. The aim of the Settlement is more personal, to form a small group and through a refined, tactful leader, 'with a social soul,' as one man expressed it, moralize these boys by the power of friendship."

CHAP. III. THE COMBINATION CLUB.

"The institutional, or club room, type of club has features of strength which should be clearly recognized in any study of boys' clubs. * * * A combination of the big club and group club, therefore seems the wisest form of organization. * * * It seems hardly wise and in the long run hardly good for the boy himself, to organize with him alone in view. The father, the mother, the sister—in short, the family—should be taken into account. Boys' clubs have frequently been criticised as weaning boys from their homes. This principle of making the family the unit of organization meets this criticism, and is growing into a fairly clear and strong conviction in the social settlement movement."

HANDICRAFT WORK.

"The making of baskets, hemp-rope mats, hammocks, fish nets, scroll-saw work, wood carving and many things of a handicraft nature have been taken up with more or less success in numerous group clubs."

Part II. Chapter I, on "Moral and Religious Teaching," Mr. Clark holds that there should be no formal religious instruction, but he says, "I feel more or less keenly that this boys' club work is, or should be, moral in its motives and results."

CHAP. II. "PROGRAMME."

A very helpful list, arranged in order of popularity, of different club occupations is given. They are games, manual occupations athletics, excursions, public entertainments and intellectual pursuits.

CHAP. III. "SELF-GOVERNMENT."

"In the majority of clubs which I have studied

there is partial self-government, but there are no genuinely self-governed clubs that I know." The detail of the government is taken up—constitution, rules of order, penalties, officers, dues and meetings.

CHAP. IV. "HOLDING OUR OLDER BOYS."

"Graduate" clubs are advocated as a strong way to hold the older boys. Some boys drop out of club life because they have better places to go, but many drop out for lack of interest. We must emphasize something beside the amusement idea. The co-partnership idea must be emphasized; "the club is properly a boys' democracy, with benefits to be shared and obligations to be met." As for the spirit "if we enjoy social service, if life is richer to us for what we do for our boys, be it little or much, why should we not share this motive force with them, give them a chance to feel the fascination of it all?" "We cannot expect to hold our older boys by pampering to them." We can utilize the older boys as 'helpers' in the younger clubs in every way that is practicable and persuade them to take an interest in seeking fellows in the neighborhood, outside their circle, who stand in need of just such opportunities as the club offers." We can interest the club in municipal affairs.

An appendix is given, illustrating self-government with accounts of "Trial by Jury," and experience in Group Clubs. (Maurice M. Brent, 116-122 Shawmut Ave., Boston, Mass., 20 cents.)

Communication.

In a report in April Chicago Commons, of the recent joint meeting of the Farmers' Institutes and the Political Science Association, which the undersigned furnished for that paper, the following paragraph appears:

"The hearty co-operation of President Snyder, of the Agricultural College, and Prof. C. D. Smith, of the Farmers' Institutes, is cordially acknowledged, but the credit for the program belongs chiefly to Professor H. C. Adams, and the results of the meeting are a tribute to his interest in practical movements."

In the above paragraph, the use of the word "program" was unfortunate, for it has apparently misled some into thinking that the co-operation of the Institute was meant to be ignored. The sentence should have read, "the credit for crystallizing into a program the idea of a federation of all the forces that make for rural progress, belongs chiefly, etc." The actual program was mutually arranged by Professor Smith and Professor Adams. It ought also to have been stated emphatically that the large attendance of representative farmers was due almost wholly to the drawing powers of the Institute. I regret that any misinterpretation should have arisen from infelicitous phrasing.

KENYON L. BUTTERFIELD.

Ann Arbor, Mich.

Our Boston Letter.

Last week closed two interesting series of meetings; those of the National Municipal League, which had held its annual meeting in Boston; and the delightful stereopticon lectures given by Prof. Zueblin, of Chicago University, at the Wells Memorial Workingmen's Institute. The former brought good speakers from different parts of the country, the latter good ideas. I wonder if it is true that Boston people are self satisfied; they are certainly astonished when the conviction is forced upon them that other parts of the country are excelling them in municipal institutions. It is with a gasp that the rank and file, the uncritical among us, have our eyes opened to the architectural defects of a new railway station, or which it had seemed to be sufficient to say that it could contain countless small ones within its vast area; and it is with sensations beyond my power to describe that we become convinced, through Prof. Zueblin's crisp, pleasant and indisputable showing, that while our new public library is probably one of the finest in the world outwardly, we may still have the pleasure of working toward the improvement of its administration, if it is to live up to the inspiring legend over its front: "Dedicated to the advancement of learning." Long may Prof. Zueblin continue to give his stereopticon lectures, and may Boston be annually shocked and delighted by his suggestions!

Speaking of our public library reminds me of a statement the head of the children's department recently made to me. I have the pleasure of being a member of the notorious "Fiction Committee," and books for juveniles are my special charge. It is more difficult than the casual critic realizes to decide positively whether a book that at once seems to contain nothing harmful and yet to have no special merit is to be placed on the shelf for children to select at will. My own judgment has been that, whatever we may do in the selection of books for adults (for again we have to remember the Legend over the door, "Built by the people,") we are not justified in placing the mediocre in the hands of children; and this opinion has been confirmed by the children's librarian's remark, concerning the children's own selection: "There are three books we cannot supply the demand for among the children: Miss Alcott's Little Women, John Jacob's Fairy Tales," (and these consist of several volumes of the oldest folk lore) "and Uncle Tom's Cabin." If that is the child's uninfluenced choice, it seems indeed a pity to corrupt it by forcing upon him loads of stuff that merely clutter the mind.

The provision of reading for children has been

almost taken out of the hands of the Settlements in Boston by the spread of branch public libraries, every section in which there is a Settlement having one of these branches which it encourages the children to attend. The South End House, indeed, entirely ceased the loaning of books after the establishment of the public reading room almost under the eaves of the neighboring cathedral. The question of entertainment for young people, however, is one that will last as long as settlements do, and every Settlement resident or club leader must have had many anxious moments over prospective entertainments, and some bad ones over remembered "shows." My own settled conviction that only the very good, if possible only the classic, should be given in dramatic entertainment of the clubs, begins to seem not quite so much like conviction since my attending one Settlement play and hearing of another, this spring. The one I attended was given to an audience of the performers' friends, a rather youthful, distinctly hilarious audience whose freedom of speech and action reminded me forcibly of the gallery or what we call "The Grand Dime." Two facts were undoubted: the play was well done, showing good training, faithful work and some dramatic ability, and the audience was interested and felt it had received its money's worth; more than that, local pride was intensely gratified. A third fact was equally clear at the time to my mind: the play was common, as common as it could be and not escape the reproach of distinct vulgarity; indeed I was not sure it did escape it. I went away saying what a good time those people had, how splendidly the boys and girls did their parts, and what a pity the same interest could not have been turned toward really good dramatic art. A few days later I was told of another Settlement club that had given a play of Shakespeare before the members of a near-by college. I was delighted. I inquired how it had gone off, and how the audience enjoyed it, meaning to treasure the answers and report to my first set of friends. "I never saw anything so funny in my life," was the unexpected reply. "We simply screamed with laughter." And the play was a tragedy!

As the warm weather becomes settled, we all talk playgrounds, window boxes and bicycle trips. While the last meeting of the Associated Charities was partially given up to a report upon "The Teeth of the Poor," that of this week was devoted to the spread of playgrounds and baths, and the increased demand for window boxes in the region we call the New York Settlement, because some half dozen streets, leading off the thoroughfare Harrison avenue, are named after the classic

New York towns, Oneida, Oswego, etc. These streets are within the district of the interesting Settlement, the Louisa Alcott House, whose advantages, and they are uncommon ones, are planned for Hebrew children. This house, which has been in existence some years, and another just come into existence are too important to pass over in a few lines, and I shall hope to make their work the subject of a later letter. The second is a social centre which has been established this spring in a colored neighborhood, near the South End House, and is known as St. Martin's House. It has begun its activities with a kindergarten industrial work and some social and religious gatherings. The South End House has joined with the Episcopal clergyman, Father Field, in establishing this work.

As for the bicycle, it is with us with all its splendid possibilities for summer outings. The South End House has a bicycle club which uses wheels owned by the House, but kept in repair by the leader, Mr. Whitman, and the members of the club. The members are being specially roused to the need of well kept alleys, since disaster from broken glass has come to their machines. It seems as true just now that all roads lead to street cleaning in Boston, as the older proverb once was said to be.

Elizabeth Y. Rutan.

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ASSOCIATION OF NEIGHBORHOOD WORKERS, NEW YORK CITY.

EDITED FOR THE ASSOCIATION BY
MARY KINGSBURY SIMKHOVITCH,
248 East 34th Street, New York.

Manual Training in Settlements.

At the Nurses Settlement.

The Nurses' Settlement (1265 Avery street, New York) has developed a new branch of work during the past year.

Manual training classes, including elementary carpentry, wood carving and basketry, have been carried on. The work is made possible by several friends of the Settlement, and especially by Mr. C. Loring Brace, of the Children's Aid Society. The day school of that society, in the same block with the Settlement, has been open afternoons and evenings for Settlement use, and dancing and gymnasium classes and many entertainments, have been held there, beside the manual training classes referred to. The classes have included twelve in carpentry, two in wood carving and two in basket weaving, and the members of these classes have had basket ball games and gymnasium privileges, and various entertainments in the building.

The work was planned in order to gain a hold on the rough element of Irish and American boys from about the water front, to whom the purely social and intellectual clubs of the Jewish boys of the Settlement did not appeal. The plan was to gain the boys' interest through the work, develop his responsibility and an esprit de corps, with the hope of making the further Settlement connections as soon as it seemed natural and the boy himself proved responsible.

For these purposes and also to avoid competing with the normal work of the public schools, the work was made as personal as possible. No definite set of models was given, and each boy worked out for himself plans for construction of articles that he himself wished to make for home or play use. The result is a large variety in the articles made and a large difference in the sizes and shapes of the individual articles. Coat hangers, bread and fish boards, salt, soap and brush and comb boxes, ironing boards and every description of foot benches and stools have been followed by ambitious attempts at tables, chairs and even one standard writing desk. The work has not been graded and there has been no standard of finish or accuracy that was held as absolute. The result is a gradual evolution of the idea and reason for accuracy and finish, and an

intense interest in the constructive side of the work. The most encouraging responsibility has developed in the boys while at their work. At the beginning of the year no boy could be trusted with tool or supply closet, and every tool was counted as it was given out and checked on its return. Most of the boys could not be left alone in a room together with safety to one another, to tools or windows, even while the teacher went into the next room and back. Now there are two double classes with only one teacher, and while the instructor is in one room, the other room full of boys do their work, get their own supplies and when it is necessary, are allowed to get their own tools from the opened closet. Besides this responsibility, a large club has formed itself, whose members, with those of the two most regularly attended classes, have the promise of a summer camping trip this year. These boys have also had the pleasure of going to the circus, Buffalo Bill, to the navy yard and the Bronx, not as rewards of merit for attendance, but because their regularity had given the instructor more natural and intimate relations with them, and the club has formed a natural nucleus for such expression of interest and good fellowship. There have been four entertainments during the year, and the club mentioned above is at present preparing a final one for the spring closing.

The work has been in charge of a resident worker, with four non-resident assistants, and several volunteers have helped in different classes. Over 200 boys have been registered, but there has been an average roll of little more than half that number. Most of these come to one class, and have had gymnasium once a week, but about twelve boys have been given extra privilege of working two evenings instead of one. The results of the work have been most inspiring, both in the quality and quantity of models finished, and in the very marked development of the individual boys. A class of boys has been reached and held that no social work could have kept within Settlement bounds, and their interest in the work has developed in them a self-respect and restraint that do credit to the natural manliness that many had been supposed to lack.

SUSAN E. FORTE, Instructor.

Carpentry at Hartley House.

An experiment in carpentry, though incomplete as yet, is so full of suggestions that even at this stage it seems probable that something may be derived from a discussion of it. The main feature of the experiment is that the children are allowed to choose their own models and it is especially with the changes in method which this choosing has brought about that this paper is intended to deal.

I have been fortunate in being able to carry out the plan this past winter in a private school and in afternoon and evening classes at Hartley House, in both of which places I have been permitted to develop the work in my own way. It is not believed to be the best plan of work in that it is quite separate and alone and not a part of the general scheme of education for the child. It is merely an expedient awaiting the fuller time when manual training and other kindred concrete subjects will take the place of the formal and abstract studies of little children, and it is thought that its elasticity admits an added richness both to the work itself and to the life of the child outside of the work. A firm believer in Dr. Dewey's theory, that school is not a preparation for life, but life itself, I have made it my primary object to help the children to take their proper place in the life about them so far as I can do this through manual training. Just as soon as teachers realize that for themselves life is the great teacher, not the school and university, they will be in a position to realize the possibilities of life as the teacher of childhood and their own relationship both to this great teacher and to the children.

The changes which choosing models brings about are, first, smaller classes. As the work is entirely individual and as the plan will not permit of prepared drawings, the activity which devolves upon the teacher in order to keep the children at work intelligently is very great. Twelve is believed now to be the limit in size of a class which a teacher can handle effectually.

Second: There is less necessity for disciplinary measures, or, perhaps it would be truer to say, that the teacher's standard of deportment undergoes a change in order that her theories may be consistent. Fuller expression in wood would be inconsistent with any system of undue repression of other modes of expression. Not that discipline is left out of account, rather it is left to take care of itself. If it is true that life contains discipline enough for the elders it is equally true that child life contains natural discipline. It is not always operative, but this is because adults stand between the child and the consequences of his faults and mistakes. In manual training especially, the children never escape from the effect of their mistakes; it is a constant discipline to them. The teacher need do little but wait, but too often either she does not realize this or she herself is not sufficiently disciplined to do so.

Third: There is an interest never before experienced; an interest which, with the Settlement boys truly competes with the attraction of the

street. The interest is not in the work alone but as the work progresses it becomes broad enough to take in things outside and in the home. While waiting for me one evening the boys were discovered examining some Steckley furniture to see how it was put together. One boy purchased at the class, and cut down to a size a board with which to mend his mother's ice box. Another came in out of a heavy snowstorm and would be content with nothing but a snow shovel, which he helped to plan and made in two lessons of concentrated effort, such as I think he was not addicted to. The next time he came I asked him if he still had the shovel and he said "No." I asked what became of it and he replied that it was broken. I asked how long it had lasted and he said three days, and upon inquiring how much of that time had been devoted to shoveling he said "All the time." Examples might be multiplied to the extent of fifty-six, the number of boys in the Settlement, plus twenty, the number of boys and girls in the private school, for every child has chosen at least once while many of them have chosen several times. Every model, in fact, which the children choose themselves, is an evidence of a carrying of the class into the home and the outside life and a bringing of the home and the outside life back to the class.

Fourth: The children having made models for a purpose, they have taken them home upon completion and used them for that purpose. The mere saying, "This is a useful model" does not make it so. It must be useful to the child and he must have it when he wants it. A railroad ticket is of no value to me if I must remain where I am during the time it can be passed, and a knife box loses its value to the boy whose mother becomes supplied while the box is on exhibition at the school.

The "useful" feature of a model is generally admitted by manual training teachers to be a most valuable one. Indeed, whether or not the models are useful has been claimed as a fundamental difference in systems of manual training. I should go a step further and say that the operation of any system of exercises or models no matter how carefully arranged, makes usefulness subservient to technical skill; hence, not educational in the best sense. For example, the Naas system of exercises and models based upon these, contains an analyzed series of exercises one following the other in regular order. It is more or less arbitrarily said that such an exercise is more difficult than a previous one and must be used in its legitimate place. Under such a system it is impossible to let a pupil choose, because he would upset the system at once by choosing a model

containing exercises which have been decreed too difficult for him. Hence, as the model most useful to him at the time must be given up and his choice controlled by rules which he cannot understand, the choosing devolves upon the teacher, who becomes in manual training as she is in everything else, the mouthpiece for the boy. The latter begins work upon a piece which is an expression not of himself but of his teacher, and which must therefore be only to a degree useful to him, if at all. And so it comes about that either the usefulness, in its best sense, and with all its superior educational value, must be given up or the system must be sacrificed. I have preferred to give up the system, relying upon my ability to control aspirations toward ladders fifteen feet long and equally impossible projects, and so far have had no difficulty. Nor do I believe that I have sacrificed anything in technical skill, though it would not worry me if I had. To choose the best and give it expression is our highest adult aspiration and if it furnishes us as adults with a fire which carries us over difficulties, it is no less true that it will do the same for children. I should like to give as an illustration the case of a boy of thirteen who, after completing a window box which was badly done, as poor a piece of work as was handed in, in fact, chose to make as his next model a wicker chair with wooden bottom such as another boy, who had had basket weaving, had just completed, though not satisfactorily. I had concluded to try to dissuade all who wished to make the chairs when this boy made his plea. None of my arguments were of avail and I had to allow him to attempt it. At once he became painstaking. From never asking my assistance on the first piece and not following any suggestions, he became most careful, with a mind made up to do the thing right and he succeeded and had the great satisfaction of "crowing" over his teacher. The boy has not done a poor piece of work since. In connection with the choosing, no difficulties have arisen which could not easily be overcome. The models either have been simple or have admitted of simplification, or else the boy has seen his choice to be too complicated to work out and has dropped the idea. If the boy insisted in the face of all discouragement and in spite of the one law operative in the shop, that a piece once begun must be finished, he has accomplished his end, or has finished up something so badly that he doesn't care for it and is willing to do something within his power next time.

With the privilege of carrying home the models upon completion comes the necessity of doing away with exhibitions or it makes them, at least,

less frequent, a result not undesirable in itself.

Fifth: The standards of work must be lowered. None of the first models have been too poor to be taken home. Some of them were pretty bad, representing, as they did, a blind groping for a vaguely seen result, but to the children they were precious products of their own efforts. Manual training teachers are prone to force adult standards of excellence upon the children. A child learns only by experience that edges are not square and the bad effect of such edges on the whole piece. It is a gradual growth and to wantonly destroy a piece of work made by a child who is satisfied with it, is to trample on his rights as no one can be justified in doing. His standards must be raised gradually by various means. One of the most gratifying technical results of this method of work has been the way that the boys have confessed that their last piece of work was poor. We have played too much to the galleries in the past by allowing the children to take home only those pieces of work which were well finished from a layman's standpoint. To insist upon a boy's doing a piece of work over is not in accordance with the theory that we learn by our mistakes as well as by our successes. If the boy's mistakes are destroyed by someone else he doesn't benefit by them. He should be allowed to keep them with him and grow tired of them as we, as elders, have the privilege of doing.

Sixth: The method permits of the maximum of mental activity, a change of greater importance than any other. Each piece is planned by the child in advance first, as to form, and second as to size. It depends upon the age of the child whether all of the pieces which go to make up a model are decided upon, as to size, in advance. A little girl of six decided upon the size of the top of a table, cut it out, and then by herself estimated the length of the legs. This is typical of the method used with children too young to think so far ahead as would be required to plan all of the pieces in the beginning. Drawings, for beginners, come logically after the model because they are abstractions. They have not been used so far except in a crude form but it is hoped to experiment with them in the near future. There is no doubt felt that the boys will be able to both plan and picture their work by means of a working drawing before touching the wood, but this is thought to be a later development.

The whole method might be summed up as that of the laboratory, with the teacher in the background, the excuse for whose presence is that she may give assistance. The possibility of taking this attitude is the greatest boon to the teacher.

She at once becomes a learner with the rest—not only a student of child nature, but she even finds that there are several “best” methods to use in construction. She can refuse to know anything or she can by sheer force of sympathy come to the rescue of the boy who says, “This is too important for me to decide by myself. I want you to help me.” She feels that, after all, there is a chance for her to grow through her teaching, and not become the traditional, dictatorial school teacher of the past. Her attitude becomes one of humility in the presence of social forces which she cannot understand but feels to be worthy of study.

The Settlement children, who are products of the New York public schools, were timid and abashed at the idea of being able to make anything they wished. At first few of them had anything to suggest, but soon the idea spread, and mothers, fathers, and even uncles and aunts came to the rescue. Failing these I have made suggestions. In fact, in order to get to work at all I have usually proposed the first model. The most marked difference is observed in the children with regard to the willingness to choose and on the whole, the children in the private school are anxious to do so, while those in the Settlement are glad, at first, to evade it. The children in the private school are more apt, also to choose things with which to play, while the Settlement children choose those things which would be useful at home. Further experiment will bring out whether it is age which governs this or environment, or both. The children in the private school are from six to ten, while those in the Settlement are from eight to thirteen.

Only one child in the private school as yet has proposed making anything for anyone else, which would popularly be supposed to indicate for the rest inherent selfishness, but which, according to scientific investigation in child study, stamps them merely as normal children.

No one will believe that the experiment is justifiable who will not admit that we need a larger social spirit in our schools, a greater toleration of child life and a recognition of the latter as such. The presence of manual training in educational system is one of the best evidences that we have that there is this tolerant spirit existent. There is now but a difference in opinion of degree, not of the fact of toleration. All of the prominent educators of the day are teaching it, educational theory is full of it and educational practice is feeling the effect of it. There are few, however, who are willing to go so far as Dr. Dewey and give the child the fullest opportunity to develop through his social relations. In fact, to

actively co-operate with children to secure for them the fullest expression in their own natural way, would occasion a tearing down of traditional theories and practice for which few pedagogues are ready.

It is strange that a subject coming into the school curriculum as recently as has manual training and having the double advantage of being allied to the industrial world and of appealing essentially to child life as it does, should have had to go through the regenerating process of all school subjects, as it has. It has been treated even worse in some respects than other subjects. It has been systematized almost to death, principally because it admits of systematization as no other subject does, and secondarily, because the teaching of it fell into the hands of men who were essentially mechanical and the law of whose life was system.

As manual training has been introduced into public schools it has partaken of the nature of the schools and has become a part of a rigid system. But there is no reason why the Social Settlements which are trying to appeal to the neighborhood boys in a natural and healthful way should take upon them the mistakes of the school in introducing manual training. They will do this if they allow a rigid system to play any part in their scheme.

CAROLINE L. PRATT.

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EDITED FOR THE ASSOCIATION BY
CAROLINE WILLIAMSON MONTGOMERY,
5548 Woodlawn Avenue, Chicago.

The writer of this article on the Philadelphia Settlement was one of the founders of the old St. Mary Street Library and has been the treasurer of the Settlement ever since its inception.—Ed.

The College Settlement of Philadelphia.

The second settlement of the College Settlements Association came quietly to Philadelphia in 1892 to carry on the work of the St. Mary Street Library, whose managers asked the help of the Settlements Association because they felt such work was weak without a resident force.

The neighborhood in which the Library was established was one ill suited for settlement life. It was honey-combed by missions and charities, conducted by non-resident organizations whose various and unrelated efforts seem to weaken that spirit of self dependance which is so necessary to the creation of the neighborhood spirit and is vital to true settlement life. But excellent work was done here by the Settlement, much of it of such a co-operative and constructive character that independent organization grew out of it. In 1899 the Settlement was obliged to move, owing to the demands of the city for its property for park purposes. It went seven blocks away into the section of the city from which most of its clientele was drawn. In the new location there were 12,000 children enrolled in the schools in a radius of four blocks from the Settlement. The school houses were so overcrowded that three children are sometimes seen occupying one bench.

In St. Mary Street the equipment had been a house of twelve rooms rented at \$300 a year and a big public hall which was occupied rent free. The funds in hand for the new location were but \$1,600 and the work in hand was the accumulated interest of seven years unremitting service. A timely gift of \$3,000 made it possible to buy No. 431 Christian St., which when added to 433 Christian St., already rented, made a very convenient dwelling and offered good opportunities for club meetings but gave no assembly hall. The main room of the new house seats 100 people and the adjoining room can be used as a stage in conjunction with it.

It is expected that by next fall two more houses will be added and that the home equipment will be adequate for the small class and club work, but the need of a hall will still be great.

There are ten bedrooms, four public rooms, the dining-room and study, and, crowning all, a pretty little roof-garden and, beneath all, a poor little cellar gymnasium. The latter is the poorest feature in the house and withal one of the most prized. It is a valuable overflow, and gives safe outlet to the life of the untrained street boy. Good work in discipline and drill is done here by volunteer leaders in boxing and gymnastics.

From early summer until autumn the roof garden is used for most of the social gatherings and class room, as well as for resident sleeping apartments. Including the residents living at Roosevelt house, seven blocks away, the present household numbers eleven people, five of whom have positions in kindred work in the neighborhood,—the school, the library, or the tenement house association. There are 585 members enrolled on the clubs which meet weekly; not including those who come to the library, bank, and open meetings of whom no roll is kept. Including these larger assemblies the total weekly attendance from the neighborhood aggregates about 1,200. These are chiefly children and young people, the neighborhood being almost entirely populated by foreigners into whose lives the Settlement can best enter through the children. But few of the adults seem to have the leisure for that which the Settlement can give, but in their children lie opportunities for development into thoughtful capable citizens. The aim is not to build up an institution nor an organization, but to create small centres of influence, and in pursuance of this wish some club, bank and library work is carried on three miles away at Wrightsville and also a settlement house is maintained at Front and Lombard streets, seven blocks away. This is called Roosevelt house. It is part of an old colonial residence containing eight rooms, in which two residents are now liv-

ing, one of whom is a Probation officer of the Juvenile Court recently established in Pennsylvania. Boys brought before the magistrates for petty offences may either be sent to a reformatory or be allowed to remain at home under the oversight of an officer to whom they must report as often as she may require.

The Settlement officer has about 120 boys whom she meets at their own club room at Roosevelt House or at the Settlement, where she finds the gymnasium a valuable help with her unrestrained boys.

The population in this neighborhood is English speaking and calls for work different from that at the Christian Street house. Next year it is expected to have it in full working order—part of the equipment being a cooking-school.

Each year an effort is made to secure a summer home. This year none has been found as yet.

Hannah Fox.

Any inquiries should be addressed to Miss Anna F. Davies, head-worker, 433 Christian street.

Use of College Settlements to Women's Colleges.

In The Outlook for April 19th, 1902, Miss Vida D. Scudder, of Wellesley College, contributes a suggestive article on "College Settlements and College Women." Those who know only the value of college women to the settlements are thus informed of the value which the settlements return to the colleges and their alumnae.

"No one who knows the situation from within can fail to realize how useful the settlement interest is to the college. Colleges, perhaps girls' colleges in particular, tend to become self-centered, absorbed in their own little world of ambitions and relations. The settlement chapter, through the speakers whom it brings, through the ideas it awakens, through the points of contact it affords between the students and the actual settlement work, helps to keep the larger life of the nation and its needs ever before the eyes of those who are preparing to play their part in that life. It kindles that sense of social responsibility which it is one of our most imperative duties to arouse in those who have received much from our country, if we are to spiritualize this mighty democracy of ours. It helps make the girls better Americans. The intelligent ones realize that this settlement movement is their own; that they may not only take part in it, as they do in temperance and missionary activities, but that these houses, founded by the colleges, actually depend on the colleges for existence. Were there any tendency on the part of the higher education to draw women away into an arid pursuit of scholarship, or to isolate them in a fancied superiority of culture,

the settlement movement would prove the best possible corrective. The inspiration of the movement is doubtless largely the same as that which has quickened the study of political economy in all academic centers of late; this study certainly helps to keep the settlement chapters free from any overstress on the sentimental in their convictions, while the settlements serve as a splendid complement to the purely theoretical work of sociological departments. The consciousness of our national life as a whole; the impulse to react on it with forces of salvation; the desire for practical usefulness, widely and intellectually conceived—all these things are developed in colleges through their relation to settlements more directly than in any other way.

"The relations of settlements to college-trained women who are ready for life are of primary importance. We can only hint at them here. For many a woman the settlement has proved an invaluable supplement to the college, a graduate school in the high art of living, where everything she had learned in student days of theory and fellowship came directly into play. Residence in the settlements is never confined to college women, and many of those who have entered the life most fully have received no academic training; nevertheless, no one can live in a settlement a week without recognizing a certain tone, a *camaraderie*, an adaptability to the peculiar conditions of community life, which at once suggest the college. It is surely the wide interest fostered by college studies in the broader aspects of social problems which redeems much settlement life from a wearing absorption in practical detail; on the other hand, people who have been trained chiefly in theories find refreshment in an atmosphere in which theory is, whenever possible, translated at once into experiment. These houses, with their intelligent, happy, and courageous households, are assuredly a beautiful outcome of the college tradition. The mere knowledge that they exist is salutary to graduates and undergraduates alike. Centers placed among the classes preoccupied with material production, drawing their life blood from classes trained to intellectual pursuits, may to a peculiar degree promote that untrammelled fellowship which is our great national aim; for they furnish a means that is proving month by month its rare effectiveness, by which the industrial population may be drawn into unity with the rest of the nation."

The New Fourth Edition of College, Social and University Settlements Bibliography.

Compiled by Caroline Williamson Montgomery.

For the College Settlement Association, with much new material. Now ready. Order through THE COMMONS. Ten cents per copy.

Elegy Written in New York.

By a Settlement Club Boy, thirteen years old.
The church bells ring the knell of parting day,
Their supper eaten the people take a walk;
The lamp-lighter goes his weary way,
And lights the lamps that illuminate New York.

Now fade many people from the streets,
For some are going to the show;
Where, before their very eyes are performed feats
That to perform them only the actors know.

But from the top of yonder house,
A waft of music greets the listener's ear;
And the shirtwaist man in his colored blouse
Is in the roof-garden drinking beer.

Beneath those rugged trees, that maples shade,
Where with his can he's stretched out on the bench
A tramp in his peaceful sleep is laid;
As if protected from the policemen by a trench.

The breezy call of the milkman on his rout,
The bridge jammed as full as a sardine box,
The postman's whistle and the newsboy's shout,
Shows that the city is as live as a fox.

For a while no more the blazing stove shall burn,
For it is summer and men are drenched with sweat;
And all are wishing winter to return,
But when it comes, they're not satisfied yet.

Of did a drunkard to the policemen yield,
If he didn't, his head would near get broke;
For a policeman's club can break through any shield,
And to get it on the head, it is no joke.

Full many a gem of purest ray serene,
That is only an imitation pinned on a tie;
Belonging to a confidence man may be seen
Whenever a jay, the confidence man does spy.

But knowledge to his eyes, has brains enough
To see the gold bricks are brass and the gems
imitation jewel;
And the jay who to nobody was ever rough
Would be right in calling the confidence man a fool.

Some village speaker who, with a bold voice,
Comes here on politics to talk;
To go home, or get mobbed he is told to take his choice.
He wisely takes the former and forever leaves
New York.

Epitaph.

But many a man who in New York was fed,
When in a foreign country is engaged in talk,
Turning to his listeners has often said,
There is no place like New York.

Hull House is frequently visited by people who may mean well enough, but whose ideas of a social settlement are somewhat vague, not to say amusing. These visitors ask to be shown through the house in the same spirit in which they would get permission to visit a menagerie or a collection of curiosities from the Sandwich Islands. After they have made the trip they frequently ask: "And now, won't you tell me what this is all for?" or, pointing to one of the residents, they will inquire in a tone of interested curiosity: "Is she one of the inmates?"

But the climax was reached recently when a larger party than usual was taken through all the departments of the house. It happened that Miss Addams had been delayed later than usual and had come down to dinner after the rest of the Hull House family had finished their meal.

One of the visitors caught a glimpse through the window of the solitary figure sitting at the table. The opportunity was too good to be missed, and the young woman promptly rose to it. Without waiting for an invitation or asking permission she threw open the door of the dining-room and stepped inside. At the same time she joyfully shouted back to the other members of the party, as one who has found the cage in which the baby elephant is concealed.

"O, girls," she cried, "come here quick. Here's one of them eating!"

Why is it that of the seventeen Social Settlements in Chicago only two dispense sterilized milk to the needy children of their neighborhoods? A service so helpful, obvious and easy should commend itself to every settlement as an indispensable part of its summer work.

PESTALOZZI-FROEBEL Kindergarten Training School at Chicago Commons.

Two years' course in Kindergarten Theory and Practice. A course in home making. Industrial and Social Development emphasized. Includes opportunity to become familiar with Social Settlement Work. For circulars and particulars, address
**BERTHA HOFER HEGNER, 363 No. Winchester Ave.
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New Cottage at Macatawa for Rent.

A furnished cottage of seven rooms and a bathroom, built this spring, on an easily accessible bluff overlooking Lake Michigan, just south of Macatawa, will be ready for occupancy July 1. Any family desiring to inquire about this safe, comfortable, beautiful summer home between the Michigan woods and the great lake, seven hours from Chicago by daily steamer lines, may address "The Commons," 180 Grand avenue, Chicago.

The Commons.

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

GRAHAM TAYLOR, - - - - - Editor.

Entered at Chicago Post Office as Second-Class Matter, and Published the first of every month from CHICAGO COMMONS, a Social Settlement at Grand Ave. & Morgan St., Chicago, Ill.

50 Cents



A Year.

EDITORIAL.

Miss Jane Addams' Authorship.

The reading public did not need to await the appearance of Miss Addams' first book to be aware of her strength and skill in authorship. Very widely have her contributions to the pages of our best periodical literature been read and appreciated, while her still more widely spoken utterances have added a charm all their own to the powerful impression made, both at home and abroad, by her personality and service. Indeed there may have been not a little risk in attempting to level a whole volume up to the very high mark which her self-expression has steadily, though unconsciously, made upon the many who have personally known her, and to the very marked impression which her occasional addresses have made upon the many more who have heard her but once or oftener. While the balance of judgment may incline toward the uniquely impressive quality of her speech as even more influential than her writing, yet this volume stands the crucial test of the comparison with high credit to her authorship. To say that the book has much, if not all, of the gentle strength, the incisive ethical insight, the capacity for comprehensive conception and the power of precision in expression which characterize her utterances, as the outgrowth of an extraordinarily varied and deep experience, is perhaps to pay it the highest tribute.

The whole settlement constituency will agree in claiming "Democracy and Social Ethics," (Macmillan & Co.), as the demonstration of the *raison d'être* of the Settlement motive and method, and in recognizing Miss Addams' personality and service as the clearest and truest expression of both. For nowhere more than in her and her book does "the identification with the common lot which is the essential idea of Democracy," become "the source and expression of social ethics."

Mayors and Strikes.

Eugene E. Schmitz, mayor of San Francisco, has just given the greatest object lesson of the right relation for the executive branch of the

government to maintain in industrial conflicts, that America has yet witnessed.

Elected as the chief executive of a great city by its citizens of every class, he has dared to enforce the law impartially between laborers on the one hand and employers on the other, through the crisis of a great strike. Calmly adhering to his declared policy of using the utmost power of the city of San Francisco to suppress unlawful force, whether indulged in by ignorant and embittered labor, or incited by scheming predatory capital, he has upheld the majesty of the law and given to the meanest citizen of our country a renewed faith in our form of government.

This forward step toward the peaceful adjustment of industrial differences, marked by the settlement of the great street railway strike in San Francisco within a week, without the loss of a drop of blood by violence, or injury to a dollar's worth of property by riot, must be heeded and followed by all the mayors in the United States. Intelligent citizens will know whom to hold responsible hereafter for such sanguinary scenes as were enacted in Albany a year ago, and in San Francisco last summer.

It has long been an open secret to informed and observant men that the best weapon for beating labor into submission is an artificial riot. By the paid destruction of their own property and the paid assaults upon their own "scabs" more than one great strike has been won by corporate interests, and the power of public opinion changed from sympathy with the just claims of the workmen, to a stern demand for the maintenance of law and order at any cost. The old custom of permitting employers to incite to riot by unnecessary and illegal shows of force must cease. The mayor of San Francisco has shown us "a more excellent way."

The chief executive of any municipality may not longer hope to escape the just resentment of an outraged people if he permits the use of police power, designed for the equal protection of all, as the special ally of capital against labor in the industrial conflicts of the future. The mayors of this country may well heed the political significance of the strike policy of the chief executive of San Francisco.

The menacing struggle of Chicago street railway employes for their right to organize has been settled by the concession of the railway officials after a brief but stubborn resistance, as happily for the companies and the whole city, as for the men and the Amalgamated Association. Again conciliation has proven more effective than strikes or arbitration, or the even balance of law justly enforced by the best mayor.

A Visiting Doll.

Of all the courtesies and co-operation which Chicago Commons has received at the hearts and hands of the public school teachers and scholars, in and far beyond the city, none have been more appreciated than this gift and letter from the sixth grade of the David B. Dewey School of Evanston, the pleasure of which we share with our readers.

THE HISTORY OF OUR DAISY ELLEN.

Daisy Ellen is not a child as one might think in reading this, but a doll favorite of the David B. Dewey school kindergarten of Evanston. She is made of cloth, and stuffed with cotton. She is dressed simply and wears a long sleeved apron to keep her dress clean. Her first appearance was made five years ago. She was received with great joy and now the children would not part with her for the world. She was just a baby the first year, and had to take naps while the children worked. They think so much of her and embrace her so heartily that at the end of the year Daisy Ellen is so tired and worn out that she has to go to the country for her vacation. When she comes home in the fall her rosy cheeks have returned, and her hair is curly again, although sometimes changed in color by the sun. Last year when she came home from the country she was badly freckled, but they are disappearing now. When September comes many inquiries are made after Daisy Ellen, and she is received with great joy on her arrival home.

The children love Daisy Ellen so much that instead of buying gum and candy with their pennies, they buy her shoes. The children think it necessary for them all to go to the shoe store, to be sure that the shoes fit.

Daisy Ellen often gets presents of coats and hats, and goes with the children on their walks and expeditions. She often takes the morning air with the children.

After the spring vacation is over, she is presented with a satchel, which holds her nightgown. Then she makes visits for the night at all the children's homes.

She has birthday parties with cake and candles, and she also has a tree every Christmas.

Last winter, as there was so much smallpox, Daisy Ellen had to be vaccinated (done with pen and red ink). She did not make the least bit of a fuss, although the doctor hurt her very much. Her arm was very sore (red and yellow paint). Later it healed and left a scar (done with white darning cotton).

Daisy Ellen is such a favorite that she often visits the first grade and sometimes serves as models for the other grades.

Santa Claus has been implored many times to "bring me a doll just like Daisy Ellen." On her last birthday, eight of them came to her party.

As the children of our kindergarten enjoy Daisy Ellen so much the sixth grade thought that the kindergartens of other schools would like one too, so we take great pleasure in sending this doll, hoping it may give as much pleasure as our "Daisy Ellen" has given our kindergarten.

"Our Dear Daisy Ellen

Is with us again,

So I write you her history

With paper and pen.

She is loved by the children,

Their joy and delight,

She is always amusing,

And kind and polite.

Each summer her vacation

Is in sweet country air;

It makes her cheeks rosy,

And curls in her hair.

"Our Dear Daisy Ellen"

Has a chair and a bed,

And when the snow comes,

She is pulled on a sled.

She has lovely parties

With candles and cake;

She is very polite,

So a second helping will not take

So the sixth grade Dewey School,

Sends her best likeness to you;

She is always loving,

Obedient and true.

You must not call her Louise,

Margaret or Helen,

But, after her namesake,

Just plain "Daisy Ellen."

Our children have already yielded their hearts to the charm of their new companion. They treat Daisy Ellen as one of themselves, bring their own dolls to visit and name them after her, shower presents and valentines upon her, beg her to be their guest at home and had her join in their Washington's Birthday March. Their little friends in Evanston will rejoice to hear how welcome their representative is all around Chicago Commons.

KINDERGARTEN MAY DAY.

One of the prettiest neighborhood amenities we have enjoyed was the May Day, given by the Chicago Commons kindergarten to the kindergarten of the Washington Public School. The dance of the latter around their May Pole was reciprocated by the gift of a pretty May basket of flowers to each little guest from our little hosts.

To Supporters and Friends of Chicago Commons.

The time has come when the warden and residents of Chicago Commons should cease to be so seriously handicapped in their settlement service and the development of their personal efficiency by the always overshadowing and ever overburdening solicitude and struggle to provide the money for the equipment and support of the work. For over seven years we have lived and worked with good cheer and without whining under the harrow of this carping care. While the enterprise was fairly to be considered experimental, we accepted it as the task of our faith thus to bear the burden of others' doubt. But now that the success of the settlement, both in its local efficiency and its far-reaching reflexive influence, has been demonstrated and is widely recognized, it is not economy of the personal or financial resources involved any longer to condition the work by thus overburdening the resident workers. The imperative demands of the public interests involved in his gratuitous settlement service, as well as of the prior professional and personal obligations incumbent upon the warden, urgently require his immediate release from the incessant effort to provide the financial support of Chicago Commons, upon which its very existence has thus far entirely depended. Therefore a determined effort is now being made in three directions to achieve this result.

First, to raise at once, by larger gifts, \$12,000 still due upon the building, thus providing a \$68,000 equipment without encumbrance which, by the terms of the ground lease, can never be mortgaged.

Second, to secure immediately, by smaller subscriptions, the \$6,000 still lacking to maintain the work through the balance of this year, including the camp and outings, so essential to the health and life of our neighbors, whose death rate is exactly proportionate to their lack of park and playground spaces.

Third, gradually to solicit, as opportunity may offer, from people of wealth, an endowment of at least \$100,000, which would provide one-half of the current expense of the Chicago Commons work, the other half of which can surely and easily be raised annually from the people of the neighborhood and outside friends.

SUCCESS OF THE MAY FESTIVAL.

So great was the success of our May Festival that by common consent, it is already recognized to be thoroughly established as the chief annual occasion of the settlement year. The exhibits of the cooking school, manual training department, and kindergarten deservedly enlisted the keenest

interest of the neighborhood, especially of the parents and families of the boys and girls who produced them.

The Choral Club covered itself with glory in its spirited rendering of "The Chimes of Normandy," and was rewarded by large and enthusiastic audiences. A more practical demonstration of the need and value of settlement service than was thus afforded could hardly be wished for. In the presence of such facts and scenes "seeing is believing."

VACATION SCHOOL ASSURED.

The gift to the Chicago Woman's Club's Permanent Vacation School and Playground Committee, sufficient to maintain two of their schools, assures the location of one of them in our neighborhood Washington School House. The announcement of this good news was greeted in the neighborhood by grateful appreciation of the unknown donor's generosity. The contributions, amounting to nearly \$100.00, which our neighbors, headed by the Chicago Commons Woman's Club, made to secure the school were thus diverted to the lease of the new "Public Playground," which is already being opened opposite the Commons, under the auspices of the settlement.

OUR ARMENIAN CONTINGENT.

The hospitality of the Chicago Commons building is extended never more cordially than to our Armenian neighbors and fellow citizens. Every Sunday afternoon they conduct their own worship in one of our halls, and on the occasion of the Easter celebration of their ancient faith needed our large auditorium. They have recently secured for their leader the Rev. G. M. Manavian, a very capable and highly endowed man, who sacrifices a permanent position and comfortable home and devotes his university trained capacities to the leadership of his poor and exiled fellow countrymen. Their appeal for permanent club rooms and headquarters in behalf of hundreds of their homeless men would not be long unheeded, if our Men's Club annex were built. Pending this provision for their and others' needs, who will join us in providing temporary quarters, near Chicago Commons, for these refugees from the massacre of the Turks?

SUMMER ACTIVITIES NEEDING SUPPORT.

For boys' and girls' camp, near Elgin, Ill. (Opened June 16th).....	\$800.00
For young women's Vacation Cottage, rental and equipment.....	200.00
For outings, to parks, suburbs and country homes	150.00
For sheltering Matheon Day Nursery.....	400.00
For sterilizing and bottling milk. (Sold at 3c for 7 oz.).....	125.00
For equipment of playground with apparatus	300.00
For the Fourth of July, a flag-staff and American flag	100.00

